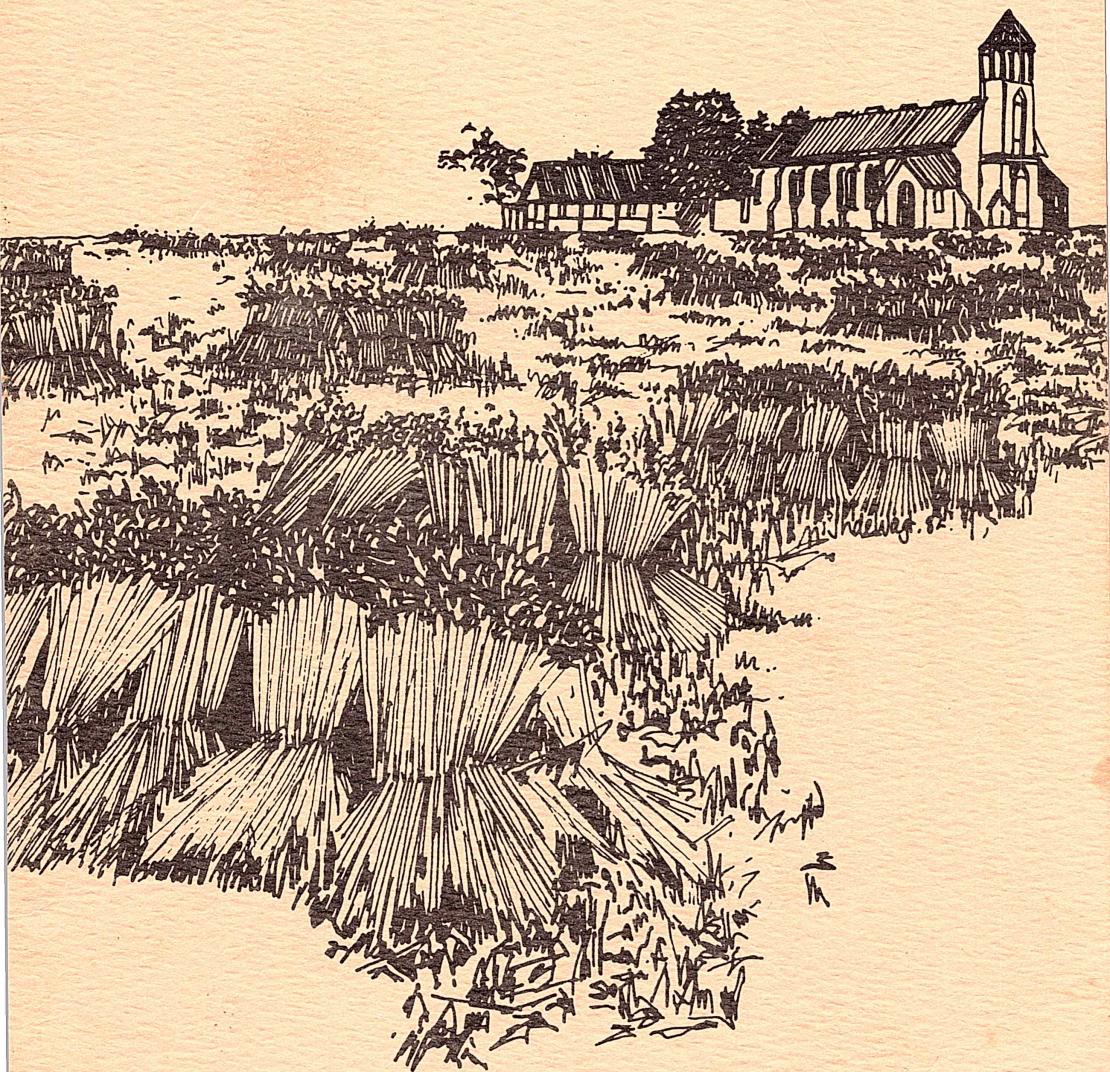


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# The Catholic Parish of Lincoln



An historical outline





# **The Catholic Parish of Lincoln**

## **An Historical Outline**



**John Goulter**

**Lincoln Parish Council, 1982**



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A function of the Church, in the twentieth century as much as in the first, is to transform the story of Christ's gospel into the life stories of men and women and their children. A record such as this one tells merely the sketchy outlines of that process in one community of Christians over a stretch of its history.

Many people helped in collecting material for this story. Among them were Miss Kath Henley, Mr and Mrs Maurice Ryan, Mr and Mrs Jack Marnell, Mr and Mrs John Ryan, the present parish priest, Fr Cahill, and Fr Kevin Clark, the diocesan archivist. I am indebted to them all, and many others, for their time and generosity in sharing their recollections.

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# Arrivals

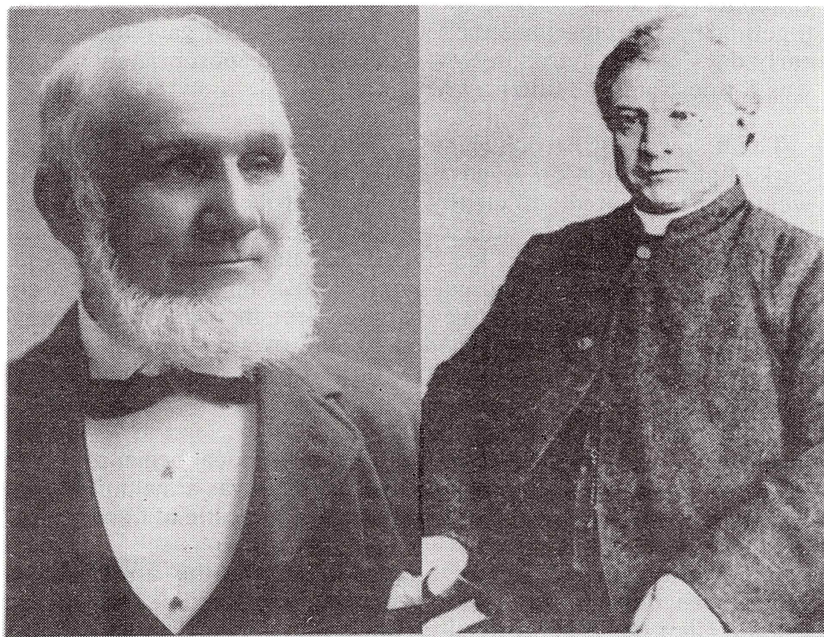
A few months apart in the first years of the 1860s, two immigrants arrived at the port of Lyttelton. Together, they were to have a profound influence on the development of the Catholic Church in the Lincoln area. Fittingly, one was a Frenchman and the other was Irish; together they represented the two countries which gave most to the early days of the Church in New Zealand. And appropriately too, one was a priest and the other a layman.

The first was Mr Patrick Henley. With his American wife, he disembarked at Lyttelton on August 22 1860. A few days later, when the weather had cleared sufficiently for some of the passengers to take a walk, they surveyed the little town. Among the first sights they found was a funeral procession, led by Fr Jean Baptiste Chataigner S.M. Whoever was being buried goes unrecorded, but the French Marist was overjoyed to meet the new arrivals, for they included some 44 Catholics. Fr Chataigner decided to stay overnight in Lyttelton to celebrate Mass with his new parishioners for their first Sunday in the colony.

That Sunday, August 27 1860, was the institutional beginning for the parish of Lyttelton and Christchurch, and so it was a memorable date for the priest who has become known as the "Apostle of Canterbury".

But we must wait a few months more for the arrival of the Frenchman our story is concerned with. On April 1 1861 Fr Jean Claude Chervier S.M. arrived in Christchurch to help Fr Chataigner with his enormous pastoral duties. He was to work for the Church in Canterbury for the rest of his life and, with Fr Chataigner, establish a network of parishes throughout the province. And he was to become first parish priest of Lincoln.

Along with all of the South Island, Canterbury in the 1860s was still part of the diocese of Wellington. Although the first Mass had been celebrated in Akaroa in 1840 just two years after the arrival of Bishop Pompallier in Hokianga, Christchurch was the last of the four early dioceses to be established. It was the discovery of gold, first in Otago and later on the West Coast, which led to a rush of arrivals in the southern stretches of the Wellington diocese in the 1860s. Dunedin became the centre of a new diocese in 1869 under Bishop Moran, but it was not until 1887 that Rome agreed to the requests of the Canterbury Church, with its many English settlers, that it too should become a respectable and independent body of its own. When that happened, with the appointment of Fr John Grimes S.M. as bishop, the new diocese was very much a going concern; there were 23,000 Catholics in 19 parishes, and a growing number of nuns and schools. The Marish shock-troops had done a good job. But that is anticipating our story, and we must return now to our new arrivals.



*Mr Patrick Henley*

*Fr Jean Claude Chervier*



## Mr Henley and Fr Chervier

One of the distinctive marks of the early Catholic Church in New Zealand was the communication problem between French clergy and Irish congregations. The Latin Mass was hardly a problem, but confession was. We don't know if Fr Chervier and Mr Henley had difficulties in the confessional, but it seems likely that neither of them quite realised when they each set out for New Zealand that in some ways their journeys were to seem more like crossing the English Channel than coming to the other side of the world. Whatever, that cultural mix of the Gallic and the Gaelic was the dominant note in the early years of our Church.

Patrick Henley was born on St Patrick's day in 1827 in County Galway. When he was 24 he emigrated to the United States of America where he married a Miss Nocalty and, eventually, settled as a farmer in Iowa. But a touch of fever and ague soon sent him back to Ireland to regain his health. The remedy worked, but according to the *Cyclopedia of New Zealand* (1903) "he knew that if he remained in Ireland he would be one of the white slaves, doomed to work from daylight till dark for the landlords who would leave him nothing to live on". Accordingly, in 1860 he took a passage to New Zealand for seventeen pounds each for himself and his wife on the "William Miles".

Almost immediately after arriving he bought 22 acres of land – at two pounds an acre – on Shands Track. The Henleys stayed at the settlement near Papanui bridge until 1862 when they chose 17 March, Mr Henley's birthday and the feast of his patron saint, to move out to Shands Track. Remembering the Galway home of the Henley family, they called the farm New Headford.

By then, Fr Chervier had arrived in Christchurch, and as soon as the

Henleys were established at New Headford, he began regular visits out to the house to say Mass for the Catholic families of the district. The first Henley cottage where the Masses were held, was on the site of Bro and Freda Murphy's house.

Jean Claude Chervier had been born in France on January 3 1833, in the diocese of Lyons which produced many Marist missionaries for the stations of Oceania. He was apparently drawn to the Society of Mary because of its name and because of the South Seas missionaries it was becoming renowned for, and he was professed into the order in 1857. After his ordination, Fr Chervier spent three years at St Anne's College in London to complete his academic and pastoral training. It was there that he met and impressed one John Grimes who later took Holy Orders and became first bishop of Christchurch.

In Christchurch, Fr Chervier took a special interest in the Maori population, which was still quite large in North Canterbury and on the Peninsula. He reputedly came to speak their language better than he spoke English. With Fr Chataigner, he was truly a wandering priest; he covered a "parish" which stretched from the Conway River to the Rangitata, and from the Alps to Banks Peninsula. There are countless stories of the hardships these priests faced as they travelled from home to home across the region, each marked with a "Mickey tree", an odd pine pruned of all its branches except a bushy cluster at the top which served as a distinctive beacon on the horizon. The wandering priest earned the nickname "Chivers", which was easier for his Irish and English flock to get their tongues around than the French original.

One story has Fr Chervier struggling on foot all day through the ashes left after a scrub and tussock fire on the plains. At nightfall he allegedly reached the Henley's home on Shands track where, so blackened by his travels, the family took him for a common swaggar. He excused himself, had a quick scrub up, and returned to his hosts who were aghast at having so mistaken their own much loved priest.

The regular visits out to Shands Track continued through the 1860s, and they were to flower with the opening of a church on Shands Track in 1871, with Fr Chervier as the first parish priest. But "Chivers" also built churches in Lyttelton, Leeston, Loburn, Ashburton, Southbridge and Darfield. From the 1880s, Fr Chervier's health was often poor. He died in Blenheim, where he had gone to recuperate from an illness, on January 27 1901. He was 68. The Marish records in Rome recall him as "one of our best missionaries in Central Oceania, where he died full of days and merits". Nearer home, the writers of a history of Ellesmere County record that he was an ecumenical man for his time.



respected by all the residents. He is buried at the head of the Catholic cemetery between Leeston and Southbridge, sharing a plot with Fr O. Dwyer. The headstone carries the inscription, "Erected to the memory of Fr Chervier by his devoted people". Like a lot of Canterbury cemeteries, it is a poorly sheltered place. The sky, the plains and the mountains on the horizon all suggest more strongly than a memorial could the rawness of the land Fr Chervier came to and the enormous task it gave him.

The parish of Lincoln is a living memorial to Fr Chervier, and we will turn now to look at its development.



*The Shands Track presbytery*

## The New Headford Mission

By the late 1860s, Shands Track had become well established as a nucleus for Catholics of the district. As well as the Henleys, the Cuneens and the Ryans were prominent among the families of the area who were keen to have a church to worship in. The Shands Track site was regarded as central, and there was talk that the railway would pass through there rather than Lincoln a couple of miles away.

Moreover, Patrick Henley had given an acre of land on the corner of Shands Track and Boundary Road for a church to be built. In 1869 tenders were called for a church that would measure 40 by 20 feet. The little church was opened on New Year's Day, 1871. Patrick Henley must have had expansion in mind, because before the church was opened he had given four more acres for the development of what was becoming known as the Catholic Mission of New Headford.

The period was a busy one for church building in the district. The Presbyterians built a Sunday schoolroom which doubled as a church in Lincoln in 1862, and in 1864 the Anglican Church of All Saints was erected near Burnham, on what is now Lincoln College's Ashley Dene farm. A Baptist chapel was opened in Lincoln in 1876, and the next year saw the opening of the Anglican church in Lincoln.

In 1871 the Christchurch parish was divided into two districts, one for the city and the other covering all the outlying districts of Canterbury. Fr Joseph Ecuyer S.M. became parish priest of Christchurch, and Fr Chervier took over responsibility for the far flung country districts. He decided that Shands Track would be a suitable base for his pastoral activities; he was already well known to the Henleys and other Catholic families in the area from his regular visits



out to the Henley's home to offer Mass, and from Shands Track he could travel to the other areas he served.

He soon decided to build a presbytery for himself on the extra land Patrick Henley had given, and on a morning in 1871 the local residents pooled their efforts and carted 30 dray-loads of material out from Christchurch to build the new residence. The double storey presbytery served also as a school, and as a visiting house for travelling Marists. It became quite a busy station, with missionary priests occasionally staying there on periods of furlough from their work in other parts of New Zealand and in the Pacific Islands.

From that base, Fr Chervier established churches, and eventually independent parishes, throughout Canterbury. Leeston, Ashburton, Darfield and Rangiora are among the parishes which first were served from New Headford and which date their beginnings back to those busy days of Fr Chervier's in the 1870s and 1880s.

As a school, the New Headford Mission took boarders from as far afield as Waimate and Rangiora. Among the first pupils were Michael Nolan, Jack Henley and Pat Ryan. One record puts the number of children boarding there at up to 70. It is remarkable that the now empty site was a centre of such activity. Archbishop Redwood of Wellington once lamented the state of presbyteries throughout the country and said there were only two presbyteries in New Zealand worthy of the title: Invercargill and Shands Track.

Among the early teachers at the school were Mr Jack McCabe, Miss Kealy, Miss Heagherty who became Mrs Shields, and Miss Katherine MacLachlan who came to take up a position teaching at the school and eventually married Patrick Henley's son John. One pupil, Mr Frank Callaghan, has recalled that there was a constant anxiety about keeping the school open. The problems seemed to be keeping sufficient pupils and securing teachers on the tiny salary they were offered.

But those problems were largely still to come in the 1870s. By 1880 the original little church was being outgrown by the congregation. It was decided to build a new church, alongside the first, and the recorded price of two thousand pounds matched the growing dimensions of the parish. With the country going into a depression after the collapse of speculation funds, and soup kitchens being set up in Christchurch, it was a testimony to the generosity of parishioners – particularly the landowners who could afford it – that the new church was debt free within two years.



*The Church of the Reparation, Shands Track. It is without the tower added by Fr Drohan in about 1910.*

The new church was dedicated by Bishop Patrick Moran of Dunedin on Sunday 19 September 1880 as the Church of the Reparation. A note a couple of days beforehand in the *Lyttelton Times* reminded local Catholics of the solemn dedication, and said that a large attendance from Christchurch and the surrounding districts was expected. The earliest extant parish record gives the full church title, in Latin, as "Sanctissimi Sacramentia Eucharistia Reparationis". Less reverently though, the church was occasionally known as St Paddy's, perhaps in deference to its original benefactor, and because of the prominent statue of the saint inside the church.

In 1881 Fr Chervier shifted his parish base to Leeston, doubtlessly feeling that this end of the district, soon to become a parish in its own right, could benefit from having a resident priest. From Leeston he continued to serve New Headford until 1892, when Fr James Foley S.M. succeeded him as parish priest.

Coming to New Headford, Fr Foley inherited a parish which was becoming recognisable as the parish of today. It stretched from Kaituna and Motukarara on one side to West Melton and Burnham on the other. Already it was beginning to show strains between those who



wanted the parish centre to stay at New Headford and those who wanted to acknowledge the growing township of Lincoln as the more sensible base. The diocese by now had a bishop near at hand who could rule on such issues. But Bishop Grimes was in a dilemma. He was unwilling to offend the "Plains" group centred on Shands Track and headed by Patrick Henley who had been such a generous benefactor of the church and who had, in addition, just headed the list of subscribers to the bishop's own new cathedral in Christchurch with a donation of one thousand pounds. At the same time he perhaps saw the justice of the claims of the "Swamps" group of Lincoln, Greenpark, Tai Tapu and Motukarara parishioners. They wanted the church in a central location at Lincoln, which had rail access and was becoming an important town. The episcopal decision was to compromise: he instructed Fr Foley to buy four acres of land just outside the Lincoln boundary. The land, which Fr Foley paid two hundred and forty pounds for, would be a useful asset for the parish in the future, but in the meantime, Mr Henley was not to be told of the purchase.

Fr Foley's purchase is perhaps his most important legacy to the parish, but he is also remembered as a kindly and dedicated parish priest who did much to encourage and support the parish and its sodalities. He inaugurated an Altar Society in the parish, whose devoted ladies for many years continued to care for the church and its fittings. They laundered altar linen, mended vestments and kept the church decorated with flowers, many of them walking miles for their regular task. Until a water pump was installed behind the church sacristy door – the pump is the sole reminder of the Shands Track church now – the Altar Society ladies gathered water for the church flowers from water races nearby. Kerosene tins made useful carriers for the purpose.

In 1899 the bishop appointed Fr Foley to conduct the first Catholic mission on the Chatham Islands. On 24 July that year, the eve of the feast of Fr Foley's patron, St James, the members of the Altar Society and choir used a social they had arranged as an opportunity to present their parish priest with "a tangible token of their esteem and affection". According to a contemporary report, "despite the inclemency of the weather and the fearful state of the roads people flocked from all parts of the parish to the school room where an enjoyable programme of musical selections and songs was contributed by Misses Healy, Ryan, Henley (2), Leatham, O'Grady, Nolan and Doherty and Messrs Cuneen and Ryan". Mr M.F. Ryan gave an address, and said it was with a mixture of joy and sadness that the parishioners were farewelling their pastor. He presented Fr Foley with

a purse of sovereigns – “a slight token of our esteem and affection”. Mr Ryan concluded his talk with a listing of Fr Foley’s well-wishers, and it is a valuable little record of the parishioners of the time: “on behalf of the parishioners, Daniel McVeigh, Michael Ryan, Martin O’Neill, Patrick Manion, Edward O’Rourke, James Doherty, James Doyle; on behalf of the Altar Society: Emma Leathem, Mary Nolan, Delia O’Neill; on behalf of the choir: Catherine Kealy, Julia Henley; on behalf of the Hibernian Society: James Ryan (president), Richard Lloyd (secretary).” Earlier in the day, the pupils of the New Headford school gathered to wish Fr Foley their prayers. They signed themselves “your loving children Roderick Ryan, Martin O’Neill, Willie Cuneen, Annie Judge, Maggie Connolly, May Todd.”

Fr James Goggan S.M. replaced Fr Foley while he was on his missionary tour to the Chathams, which lasted through until November 1899. But he was not long returned when, early in 1900, Bishop Grimes gave him the task of travelling throughout the country raising money for the cathedral planned for Barbadoes Street in Christchurch. He did not return to New Headford after that assignment, and his passing from the parish, just as the new century was coming in, marks the end of the formal connection with the Society of Mary.

As they had done elsewhere, the Marists had set up many of the important structures of parish life in Lincoln. It was inevitable, though, that as the Church in New Zealand and the Christchurch diocese became more independent and indigenous, much of their work would pass into the hands of secular clergy. The ambitious scale of the New Headford Mission in the nineteenth century, with two churches built in the space of a decade, a large presbytery and school for day pupils and boarders, was part of a missionary Church establishing itself in new territory. The growth of new parishes and new schools throughout the Christchurch diocese, and improvements in communication, meant that by the early years of the twentieth century the New Headford Mission had done its job as anything except a centre of worship for local Catholics.



## The Middle Years

The first secular priest to serve in the parish was Fr Robert Richards. He came in 1900 and stayed until 1908, as long a period as any subsequent priest has served in the parish. To him befell the task of taking the dispute between the "Swamps" and "Plains" factions of the parish a step further. The condition of the Shands Track presbytery meant that something had to be decided about where the future centre of the parish was to be. The roof of the presbytery leaked, there was borer in the studs and rafters, and upkeep on the building was becoming expensive.

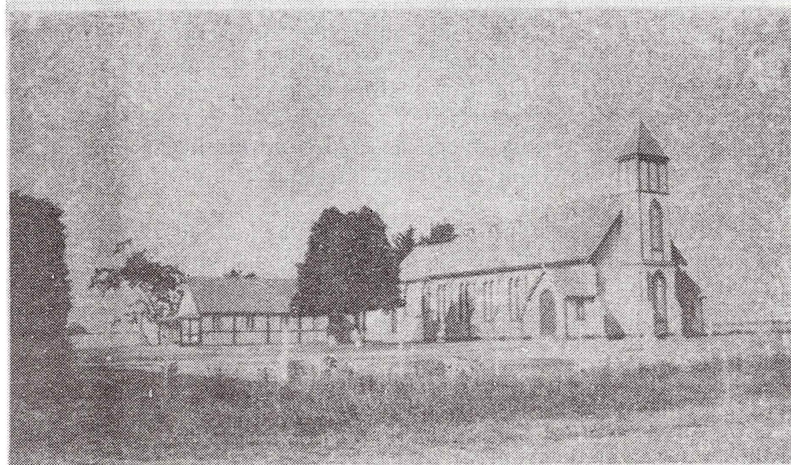
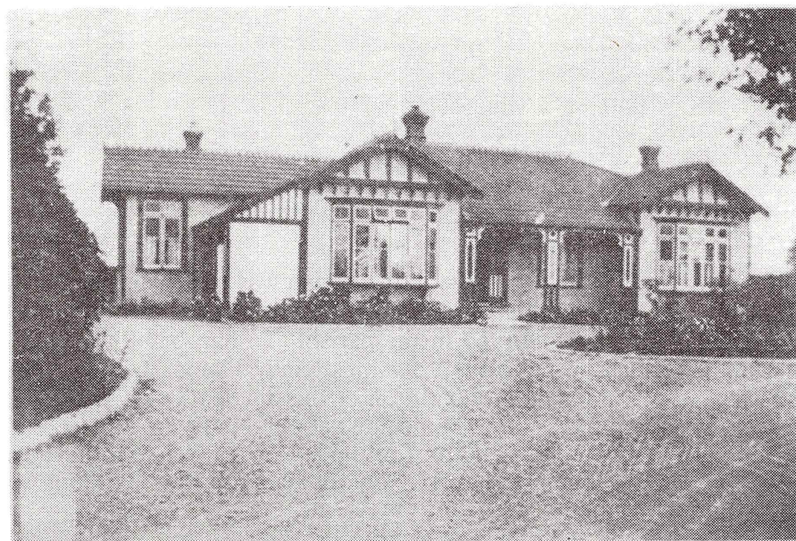
As Fr James Joyce, Marist historian, has noted, everything indicated that a new building was the only answer to the problem. But where? The "Plains" group of parishioners from Broadfield, West Melton, Templeton, Rolleston and Springston were naturally happy with the Shands Track site. Patrick Henley, now advancing in years, was proud to have a church almost over the road from his home, and Church authorities were unwilling to offend this generous patron.

But Bishop Grimes decided to put to use the land near Lincoln which had been bought for just this eventuality. He instructed Fr Richards to tell Mr Henley of the Lincoln land and the plans for its use in the future. Naturally and unfortunately, this caused some ill feeling between the two, Fr Joyce notes.

So the decision was made to build a new presbytery on the section in Lincoln just outside the west boundary of the town. Finance for the building was a great problem, and a delicate one for Fr Richards. He could expect little support from the "Plains" parishioners, but he promoted a bazaar for the building fund in the Lincoln Druids hall and it realized the very creditable sum of five hundred pounds. So in 1908

the present presbytery was built in Lincoln at a cost of twelve hundred pounds.

*An early photograph of the Lincoln presbytery*



*The two churches at Shands Track. Once the Church of the Reparation was built, the original little church became a school-room and parish hall. Note the tower which has been built on to the church.*



The intention was to shift the Church of the Reparation by traction haulage to the Lincoln site, but the plans for this project were dropped. The problem of having the parish priest live in a rundown presbytery was replaced with the problem of requiring him to travel, in those horse-drawn days, some two miles for all his services.

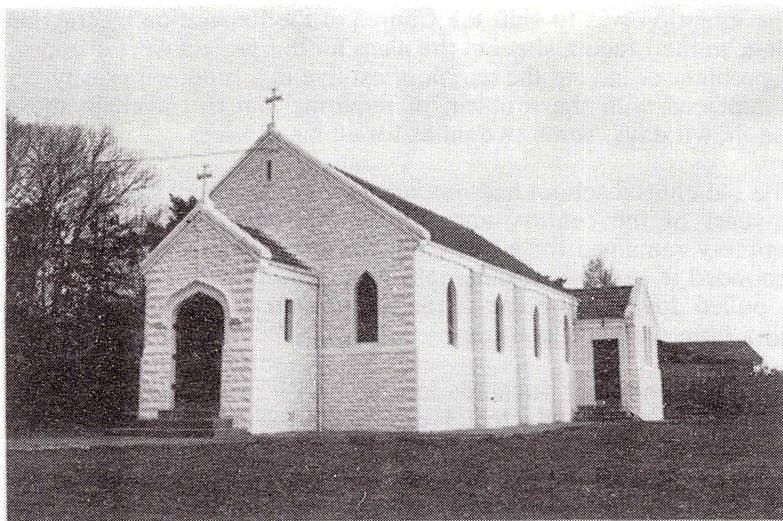
The old church-school had not been used as a school since the first few years of the century and it was ultimately demolished. The presbytery remained for a time, but the splendid gardens which had surrounded it became a wilderness of tangled growth. Eventually it was pulled down, and some of the timber sold to Mr Tom Henley to build a farm worker's cottage.

For a time after Fr Richards left the parish in 1908, priests of the Missionaries of the Sacred Heart served from the newly built presbytery. Fr John Lee M.S.H. stayed for just six months into 1909, and Fr Edward Drohan M.S.H. remained only a little longer. The work that they and others who followed them in the parish did goes largely unremembered, but Fr Drohan did have the church painted and a tower added to the front of the building. The tower set off the building on its lonely setting on Shands Track, giving the Church of the Reparation a cathedral quality in the midst of the surrounding farms.

For a time after Fr Drohan left the parish in early 1911, clergy from Christchurch cathedral attended to the spiritual needs of the residents. There was a return of the French connection in 1912 when Fr Jean Baptiste Duall S.M.A. became resident priest for a few months.

The next incumbent was Fr Denis Leen who came in 1916 and remained for more than seven years, long enough to make a lasting contribution to the parish's life. On 23 June 1916 Mr Patrick Henley died. So, in Fr Leen's first year at Lincoln, the parish lost a link with its earliest days. By the time Fr Leen left in 1923, the community was nearer in one way to the parish of today – through the addition of a new church in Templeton.

The distinctive little stone church was opened on October 29 1922. St Brendan's, as it was to be called, was built and opened, almost debt free, within 12 months, a record to the parish priest's energy and to the determination and generosity of the parishioners of the Templeton area. One of the fund-raising activities for the next church was a bazaar, which was notable in at least one respect. Bishop Matthew Brodie, who had become Bishop of Christchurch in 1915, the first New Zealander to rise to the episcopate, won for himself an eiderdown.



*St Brendan's, Templeton*

St Brendan's at Templeton soon gathered around itself devoted parishioners keen to look after their own church. Women, such as Mrs Pat Ryan (snr.), walked from as far away as Weedons to clean the church, and Mrs Legget was known for the altar clothes she made and the fine lace she knitted. An Altar Society was eventually set up by Mrs Cockburn, with Mrs Kissell and Mrs Hinton among the other members. The Altar Society women who cleaned the church were paid a shilling a month.

Similar activities continued at the Shands Track church. The Altar Society women there travelled considerable distances for their duties, often on foot, as one has recalled, on lonely roads in the days of frequent swaggers. Among the office holders of the society in the 1920s and later were Miss Cushla Ryan, Mrs John Ryan, Miss A. Welsh, Miss Polly Ryan, Miss O'Grady and, continuing on for a long period, Miss M. Marnell. Meetings in those days of the Altar Society were very few and generally held outside the church door after Mass.

Easter and Christmas were busy times for the ladies of the Altar Society. On Good Friday after the Stations of the Cross, the men rolled up the church's coconut matting so the church could be thoroughly cleaned for Easter services. For Christmas, the church was always



scrubbed, and the candlesticks and other fittings cleaned. The ladies often brought along a plate of eats for the occasion, and after their task was done they could relax out under the trees, enjoying a jolly picnic.

St Brendan's and the Shands Track Church of the Reparation were not the sole places of worship in the parish. A small oratory was set up in a room in the Lincoln presbytery and it became the frequent setting for weekday Masses.

These features were part of parish life during Fr Leen's time as pastor. As parish priest, he is also remembered as a stern and dedicated catechist whose sessions hearing the children's catechism, often outside the church after Sunday Mass, could be marked by threats to "horse-whip" subjects if they could not come up with the right answers.

In 1923 Fr Leen was farewelled from the parish to go to Rangiora, and a social was held in the Lincoln Druids hall to say goodbye to him. Mr P.J. Ryan presided, and in his address to Fr Leen, the building of the new Templeton church and the renovation of the Shands Track church, to the state that it was now "one of the best country churches in the Dominion", were among the points he mentioned. Mr J. Cuneen gave the departing priest a wallet containing a cheque for "a substantial amount" and a musical programme was put on. The report in the *Tablet* of the day mentioned that a "dainty supper was served by the ladies, after which a few hours were spent in socialities".

Fr Alex O'Hare was the new parish priest, and though he stayed from 1923 until 1927, we know little of him and his work in the parish. During Fr O'Hare's term, visiting priests including Fr Daniel Healy and an Italian, Fr Bonetto, filled in while he was away from the parish. The latter is remembered for a distinctive wide-brimmed clerical hat which brought a cosmopolitan touch to parishioners not used to such flourishes in their clergy.

Fr Owen Gallagher was the next parish priest, serving from 1928 until 1933 in the first of two terms at the parish. Fr Gallagher was a man given to speaking his mind, and his Masses could be marked by powerful sermons as well as a tendency to halt proceedings to upbraid any latecomers. He worked hard for the upkeep of parish facilities and for the instruction of children. Fr J. Quinn relieved for him at one time before he left the parish in 1933 to go to Fairlie.

Fr P. Madden came to the parish in 1934 and stayed for two years. A big man, one of his favourite pastimes was card playing, which proved

a good reason for him to make frequent visits to members of his congregation. One such visit to a farming member of his flock is still recounted in the family concerned. It lasted until late in the night when, on his departure, Fr Madden reversed the back wheels of his car into a pond. Coming to his aid, his host was met with calls of "Push Pat, push Pat" – have we given his identity away? – from the driver's seat. The reply he received from his rescuer who was indeed pushing for all his worth was not in the vein that parish priests were used to being addressed.



*A view across the Henley's fields in 1932, with the Church of the Reparation on the horizon.*

When Fr Madden left the parish in 1936 to go to Harwarden, he was replaced by Fr Frank Seward, an Englishman very different from his predecessor. He was a learned man and a convert from Anglicanism, a quite foreign mixture for the folk of the parish. Moreover, he brought with him his brother, Gerald, who had been an ordained Anglican priest. The two came from a High Church Anglican family, and had both succumbed to bouts of what they called "Roman fever" – doubts about the validity of Anglican Orders which led them to Roman Catholicism. Gerald kept house for his brother and acted as sacristan for him, surely a luxury in this country parish.



Fr Seward was a meticulous man, and in his first year in Lincoln he wrote to the diocesan authorities in Christchurch to find out just what the boundaries to his parish were. The reply he received was "quite unintelligible" in places, as the letter-writer admitted, but it does tell us something of the shape of the parish as it existed then and as it, by and large, remains. The southern boundary was the Selwyn River, from where it flows into Lake Ellesmere up to the main railway line. To the west the boundary was the railway line from the Selwyn along to Burnham and then across country to the Main West Road as far as the Waimakiriri River and along its bank to Eyreton. The northern boundary followed the road from the Waimakiriri south of Yaldhurst and Pounds Road, ran east by Halswell Junction Road and then from McCarthy's corner to the Tai Tapu Road, crossing the Halswell River north of Tai Tapu. The eastern boundary skirted the foot of the Port Hills as far as the Kaituna railway station and thence struck out westwards across the flat to Lake Ellesmere.

In 1939 Fr Seward celebrated the silver jubilee of his ordination to the priesthood, and a High Mass was celebrated in the Shands Track church to mark the occasion, with a social function in the adjoining parish hall – the first little church – afterwards. Mr Jack Marnell gave an address and Mr Pat Ryan (snr) presented Fr Seward with a cheque. Mr L. B. Manion spoke on behalf of the Templeton parishioners. To mark this occasion too, Fr Seward was given a three-seater Ford V8, a valuable asset for his pastoral visiting. For the jubilee, the choir of the day sang the High Mass. Miss Pat Murphy was organist for the choir which included Maurice Ryan, Pat Ryan, Kath Henley, Monica Ryan, and Eileen Manion (later to become Mrs Fitzgibbon). That choir was noted for its High Masses and Gregorian singing, and was a high point in the parish's liturgical life.

Fr Seward kept a book of the notices he read to parishioners at Sunday Masses. The notebook is in the diocesan archives and it covers the period from February 1941 until May 1944, when he died. It is a valuable record of the Church of those times and of the parish as it lived through the war years. We see Fr Seward announcing a Mission to be held in Lincoln and Templeton in November 1941. "The petrol restrictions will, it is realized, prove an obstacle to a full attendance, but his Lordship (Bishop Brodie) wishes the Mission to be held on account of the spiritual advantages to the parish. Give up races or needless trips in November," Fr Seward suggested. The Missioner was Fr Brice S.M., and he stayed with the Henleys on Shands Track for his period in the parish.

For Christmas 1941, Midnight Masses were forbidden as a war safety

measure, but by the next year they were back to normal. In 1943 Fr Seward was announcing that the weekly catechism classes for children in the Lincoln presbytery had to be called off for a period because of an epidemic of sicknesses which seems to have closed down Christchurch schools as well. We also see him promoting another event which was a feature of Church life in those times: the annual catechism week for country children in the August holidays at the Ferry Road convent in Christchurch.

In 1943 Fr Seward and the parish committee which was operating at this time decided that a new organ was needed for the Shands Track church. One was located in North Canterbury, and Fr Madden wrote to say that it was a good instrument but noted that as it was doing service in an Anglican church, it may only manage Church of England hymns. It was bought for nine pounds, plus three shillings for transport, and served in the Shands Track and then the Lincoln churches until 1982.

The parish committee of this period looked over the financial and maintenance affairs of the parish. Its record books were scrupulously audited by Mr John Doyle. The committee seems not to have outlived Fr Seward's term in the parish, and perhaps was a reflection of that priest's Anglican background where laymen in vestries had long had a hand in such affairs.

Those days of the Depression and the years afterwards were times of few marriages and baptisms in the parish. When, in 1943, Miss Pat Murphy and Mr John Ryan were married in the Shands Track church, theirs was the first wedding in the parish for some time.

In May 1944 Fr Seward became ill, and it was the Lincoln parish-ioner Mr Jack Marnell who took him into Lewisham – now Calvary – Hospital where he died. His brother Gerald eventually became sacristan to the Cathedral of the Blessed Sacrament, a position he held until 1964 when he returned to England, where he died in 1971.

Fr Brown replaced him, but he too died, apparently from a heart attack in 1945, after less than a year in the parish. After saying a Friday Mass in the Shands Track church he went into Christchurch where he died that day. The parish was distraught to lose two priests within such a short time.

The new priest was Fr James Maguire, a much admired man who had served as Cathedral administrator in the early 1940s. In October 1948 the parish had an episcopal visitation from Bishop Patrick Lyons, the



Australian who had become Bishop of Christchurch after the death of Bishop Brodie in 1943. The record of that visit gives us another picture of the parish of the day. Fr Maguire recorded 360 Catholics in the parish, with a further 2250 non-Catholics in the district. On the condition of the parish's two churches, he answered a blunt "good" for St Brendan's at Templeton and "bad" for the Church of the Reparation on Shands Track. Asked whether week-night prayers were said in the principal church, the answer was no, on account of the distance of the presbytery from the church – the old problem.

He recorded that Sunday school was held at Shands Track after Mass, with himself and Miss Kath Henley as teachers. About eight children attended each week. There had been ten baptisms during the past year, and two adult conversions. Confessions were held on Sundays before Mass and after any evening devotions, and before the regular Masses of the first Friday of the month. There were three confraternities active in the parish: 120 belonged to the Propagation of Faith society, 30 belonged to the Holy Name Society, and the Altar Society had 20 members. A Confraternity of the Blessed Sacrament was to be started soon.

Mass, rosary and instruction were held once a month in the prison which came within the parish boundaries.

But perhaps the crucial question in the bishop's visitation booklet was that on the last page: "What important works are still required to be accomplished in the parish?" The answer: the erection of a new church, convent, and school in Lincoln.

Fr Maguire remained with the parish until 1952, but he was increasingly incapacitated by a nerve condition, a facial palsy which was thought to have come from a kick from a horse in his earlier life. He tried various remedies, including trips to practitioners in Australia and the United States, but they seem to have been unsuccessful. While he was debilitated or away from the parish, the local people were visited by a number of clergy. Among them were Columban priests such as Fr Hubert Hayward who came to New Zealand during the war and who, through until the 1950s, were used to fill gaps left by a shortage of diocesan priests at the time.

In 1950, a Missionary of the Sacred Heart, Fr Anselm P. Zaat, was in the parish. The Dutch priest was a well-known and popular figure as he biked around the parish, his disposition belying the fact that during the war he had been held prisoner by the Japanese. One incident from his time in Lincoln is still well remembered. Mr Jack Marnell was

driving him back from Christchurch along Springs Road when their vehicle collided with another they were overtaking when, without signalling, it made a right turn. Nobody was hurt, but the case was taken to court. According to Fr Anselm, it cured Fr "Jimmy" Maguire for a time when he left his sickbed to come to the defence of Mr Marnell, "a good man wrongly accused". Fr Maguire said an early morning Mass for Jack Marnell before his case came up, and nuns had their pupils in schools all over Christchurch praying for him. Their prayers were successful, and the court found him innocent of the charge.

The next year, 1951, saw Fr John Curnow in the parish as administrator for Fr Maguire. Fr Kevin O'Sullivan was the next to serve the parish, from 1952 until 1954, after Fr Maguire had moved to Hanmer parish. Fr O'Sullivan began the parish's first planned giving scheme.

Over many years, Jack Marnell was one of a group of parishioners which served as unofficial parish helpers, in the absence of any formal structure for lay participation. Living near the presbytery, Mr and Mrs Marnell gave a lot of time and hospitality to successive parish clergy, and helped the smooth running of the parish over years when priests came and went frequently. Others throughout the parish, including at the Templeton end, worked with similar dedication.

In 1954 Fr Owen Gallagher returned to the parish. It was more than 20 years since his first term in the parish but he had lost little of the energy he put into updating the facilities of the parish, and it was during the two years he spent in Lincoln this time round that the first concrete steps were made towards realising the dream, long held in some quarters, of building a new church in Lincoln. That move marks the end of the years of Lincoln parish life which we have called the middle years.

For the first half of the twentieth century Lincoln had been served from the Shands Track Church of the Reparation, joined mid-way through by St Brendan's for the Templeton parishioners. Those years were middle years, coming after the heyday of the New Headford Mission in the late nineteenth century, and before the establishment of the new parish base of St Patrick's in Lincoln. It is to that milestone in the development of the parish that we will now turn.



## From Shands Track to St Patrick's

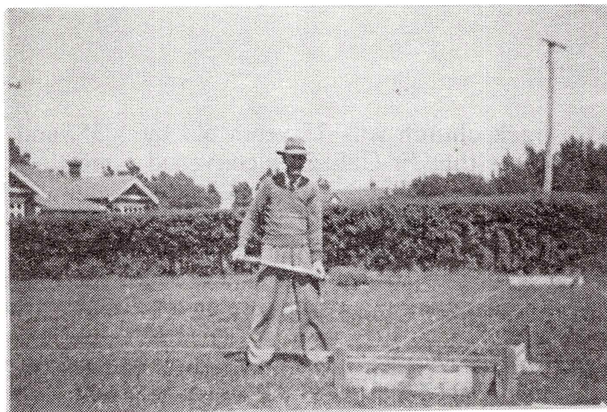
The Shands Track church was 75 years old by 1955, and it was in February that year that Fr Gallagher convened a meeting to elect a committee to see a new church built in Lincoln. Maurice Ryan, Joe Doherty, Pat Ryan, Jack Marnell, Pat McDrury, and Felix Lange were elected to the committee, Pat Ryan becoming chairman and Jack Marnell secretary. The issue which had brought the matter to this stage was a perennial one by now: upkeep on the Shands Road church.

As one parishioner recalls, a parish meeting was called at Shands Track to discuss a proposal to paint the old church. One woman suggested to the meeting that a new church would be a better idea. The proposal met with a numbed silence, but a seed had been sown and Fr Gallagher went ahead with the idea and formed the committee.

At their first meeting, in March 1955 the committee decided that funds would be raised for the church by calling for donations from parishioners. Each committee member was assigned a list of names and it was their task to go around the parishioners on their list, three times over the next couple of years, to raise the money needed. As the plans progressed, there were suggestions of selling church land – in Rolleston and in Lincoln, behind the presbytery – to raise funds, but the committee eventually decided against that. It would be better to hold on to the land for the future.

Mr Maurice Harnett, builder and Irishman by birth then living in Springston, was called on to draw up plans for a new church. His brief was to plan a church as close as possible in lines to the Shands Track building, but members of the committee also inspected newer churches such as the Church of Our Lady of Perpetual Succour in St Albans, presumably to see if there were any innovations they might incorporate.

The first sod for the new church was turned on October 29 1955, but that was about as much progress on the building that Fr Gallagher saw as parish priest. Shortly after then, he left the parish to be replaced by Fr Joe Leonard. Another Irishman, Fr Leonard was a younger man and very different in temperament from his predecessor. He took on the building project enthusiastically and soon won a lot of support for it from parishioners who had found Fr Gallagher somewhat difficult to get alongside. To Fr Gallagher, though, must go the credit for beginning the project.



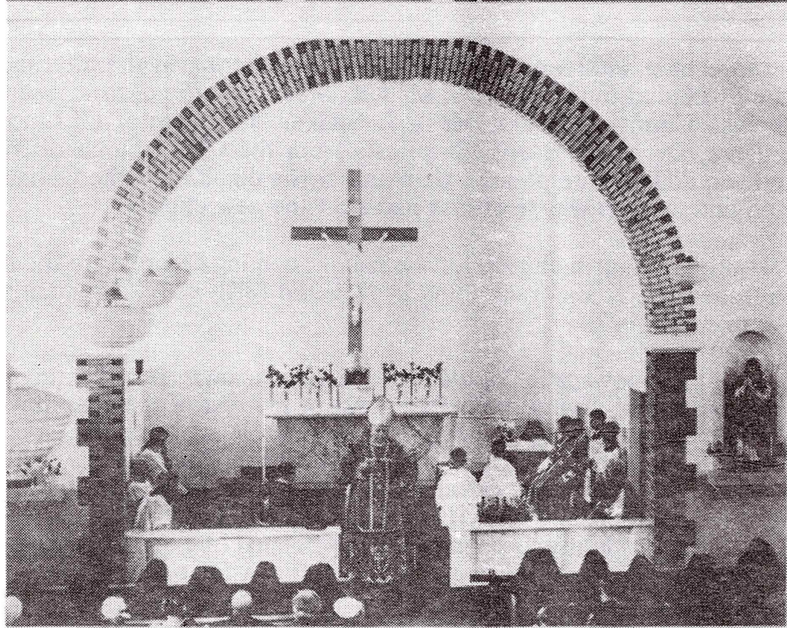
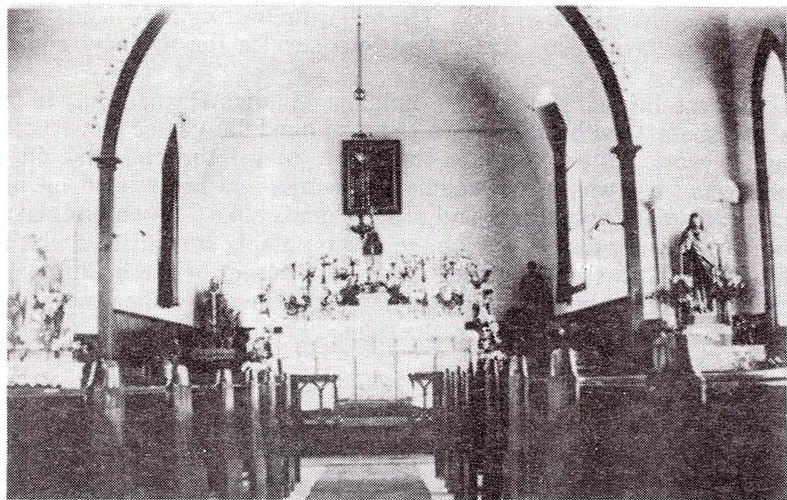
*Mr Joe Doherty turns the first sod on October 29 1955, for the foundations of St Patrick's.*

With Fr Leonard, the committee continued its fundraising for the church, and Maurice Harnett's plans, revised by the new priest, began to take concrete form. All labour, except for the most specialised, was done by volunteers, and for some eighteen months the men of the parish regularly gave their labour on Saturdays, while those who could, put in time over the weeks. And hard work it was. Foundations were dug out. The concrete columns of the side walls were poured with a bucket lifted by block and tackle. The pews from the old church were remodelled. To name some who worked hard on the building is to ignore many others, but Mr Jack Doyle and Mr Myles Rea (snr) were among them. Others not free to give their labours made heavy financial commitments.

As the completion drew near, material from the old church was taken out to go into the new. The kauri floorboards from near the front



*Inside the Church of the Reparation. The arch framing the sanctuary was copied, in brick, at St Patrick's.*



*Bishop Joyce delivers his sermon at the dedication of St Patrick's Church, Lincoln.*

of the church were taken to floor the choir loft at St Patrick's. With part of the flooring gone, there were some draughty services at Shands Track over the winter of 1957. The bell from the original Shands Track church, built in 1870, was called into service for the new church.

Over the busiest time of the building, Maurice Harnett moved into the presbytery with Fr Leonard to be on hand to oversee construction and to work, often late into the night, to get the church built on schedule. He was a meticulous tradesman and he insisted on high standards from volunteers and professionals alike. When bricklayers came to do their part of the job, he was reputedly not satisfied with the standard of the start they had made on a corner of the building, and knocked it down before giving a demonstration of how the work should be done – how it was done by the trained artisans of Ireland, no doubt.

But the church was completed, and it was opened and blessed as St Patrick's Church, by Bishop Edward Joyce on Sunday 18 August 1957. The bishop celebrated a Solemn Pontifical High Mass in the morning, accompanied by a choir from Villa Maria College.

More than 1000 were on hand for the gathering in the afternoon. They included the local M.P., Mr J.K. McAlpine, the chairman of the Springs County Council, Mr E.J. Stalker, the director of Lincoln College, Dr M.M. Burns, 25 priests from the Christchurch district, and, no doubt more pleased than any of the dignitaries, the Christian men and women whose efforts had built the new church.

It was the fourth church for the parish; coming before were the two churches at Shands Track (built in 1870 and 1880) and St Brendan's at Templeton (1922).

To a local newspaper of the day, the electric underfloor heating and the soundproof crying room for infants at the rear of the church were notable features. The "austere" Italian marble altar and the tapestry brick arch which frames the sanctuary were also noted, along with the "attractive, light pastel colours" of the interior. The building of reinforced concrete and brick, with steel trusses supporting the roof, cost the parish ten thousand pounds. It was opened free of debt, a remarkable achievement for the country parish; the last two thousand pounds, were collected on the opening day.

In addition to the donations they gave, several parishioners contributed features of the church including the altar, tabernacle, and the communion rails which carried motifs suggesting the seven sacraments.



The siting of the church was decided with further expansion of parish facilities in mind. It was hoped by the planners on the committee that one day a Catholic school might be built in the parish, and when that came about, the presbytery was to be converted to a convent for the teaching sisters and a new presbytery built to the east of the church. The school buildings would go west of the presbytery on Gerald Street, with the playing fields on the land behind the buildings. That scheme hasn't been realised, but it was large enough in the planner's minds for them to ensure that the structure of the church would allow the present sacristy to become a side chapel from which the nuns could attend Mass. In that case the room on the western side of the altar would become the priest's sacristy.

What was left of the old Shands Track church was sold to the Lincoln parishioner Mr Hubert Kraak, who demolished the building, putting much of its timber to new uses.

Appropriately, the first marriage to be celebrated in the new church was that of the builder, when he married Miss Marie King of Templeton. Fr Leonard did not see a lot of the first years of life in St Patrick's. Shortly after it was opened, he was sent to the Chatham Islands to build a new presbytery there. He was sad, as were the parishioners, to miss his first Christmas in the new church. Fr Tom Cloher and Fr G.M. Kane were among the priests who came to the parish while Fr Leonard was away.

In 1963 he left the parish to go eventually to Sockburn, where another new church was needed and he was deemed the man for the job. He has since left New Zealand to go to the United States, where he is a parish priest in Sacramento, California. He made a visit to New Zealand early in 1982 when he was eager to meet again some of the many friends he made in Lincoln.

Fr Joe, as many remember him, left the parish not just with a new church, but also on the threshold of important changes in its style of worship and, still being discovered, of its perception of itself as a community of Christians. The second Vatican Council, which met from 1962 until 1965, brought to the Catholic Church a whole range of new ways of doing things, and of thinking about the Church and its mission. Not the least of them was the introduction of a revised Mass in English. Others have proved more challenging, and it is to the continuing story of the Lincoln parish meeting those challenges of the post-Vatican II years that we turn to now for our final chapter.

## Changing

Fr Leo Haughey came to the parish in 1963 and stayed until 1968. Those years saw the first of the Conciliar changes in the liturgy and in matters such as education. Miss Kath Henley had long been a teacher of catechism in the parish, and she went into Christchurch to attend lectures on the "changes" to see how they could be adopted in Lincoln. Fr Haughey turned to her and others to help implement the new developments.

For a few months in 1964 when Fr Haughey went on a sabbatical trip to his home in Ireland, Fr Tony O'Reilly came to the parish.

In 1967 Fr Haughey and some of the women of the parish decided that it was time to establish a branch of the Catholic Women's League. A meeting was called in the presbytery in July that year and 22 women attended. Mrs Joan Weston was elected president and Miss M. Howarth, the priest's housekeeper, became secretary. One of the first decisions of the new branch was to "adopt" and support a mission station in the Pacific, an appropriate move for a parish which itself had begun life as an Oceanic mission of the Society of Mary.

For its station, the branch was assigned the Mission Sister's school of St Teresa's near Fusi on the island of Savai'i in Western Samoa. Mrs Maurice Ryan became the first of several mission convenors for the League, whose task it has largely been to arrange shipment of many parcels of goods to the nuns and their pupils in Western Samoa. One such parcel is typical of many that have been sent: a Christmas cake made by Mrs Relda Hall and a card for the local parish priest; towels, bath cubes, handkerchiefs, talcum powder, face cloths, soap, and stationery for the sisters; eighteen children's story books, a cardigan, and a soutane for the pupils; and a tin of honey. At other times, the



League has responded to particular needs – such as a call for \$40 for light fittings after the parish priest had wired the nun's convent for electricity.

The League has also supported the work of Mother Teresa's Missionaries of Charity based in Calcutta, at one time sponsoring a girl in one of Mother Teresa's orphanages. Nearer home, patients at Templeton Hospital and inmates of the Women's Prison have received visits and parcels from the League.

The League has as its motto "Faith and Service", and it has become involved in activities including education, with speakers invited to meetings to discuss their work and interests, and in coffee mornings for women, social functions for the parish, supporting bereaved families, and studying remits for groups such as the National Council of Women.

Fr Haughey left the parish in 1968 and Fr Tom Cloher came to replace him early in the next year. His couple of years in the parish saw the introduction of more formal Christian education for children. The Confraternity of Christian Doctrine (C.C.D.) programme was introduced in 1969 with Dr Karl Jagusch as the first president. The programme was to involve primary and secondary age children in weekly classes.

Dr Jagusch reflected on the impetus behind the new scheme in a parish newsletter: "We should be aware that the entire field of education is experiencing upheaval and renewal; none more so than the field of catechetics. Gone are the days of the tough theology when children were mentally disciplined to Catholic dogma. In its place is an emphasis on the individual child's approach to Christ." An enthusiastic team of women, along with Br Kane of the Christian Brothers' monastery at Otahuna, were the first group of teachers.

A further step in the direction of lay participation was taken in 1969 when a steering committee was formed to look at the establishment of a Parish Council. An informal social and welfare committee had existed since 1966, and the time was now seen as right to go a step further with a Parish Council representing all regions of the parish. Under the constitution that was drawn up, the Council would work on parish affairs concerning works, welfare, education, social activities, and youth. The new Council was elected early in 1970 with Mr Pat Ryan as president. Among their early concerns were organisation of a sports day and car rally, a poll on taking communion standing or kneeling, and discussion on adapting the church altars to accommodate

the new liturgical requirement for the priest to celebrate Mass facing the congregation.

Fr Cloher was replaced as parish priest in 1971 by Fr Miles O'Malley, and his term saw more innovations. The church sanctuaries were re-modelled, and in St Patrick's the marble of the communion rails was incorporated into the new pulpit and the backdrop for the tabernacle, now shifted to the statuary recess to the right of the altar. Lay readers of the Word were introduced and steps were made to introduce a liturgy committee. Communion was given under both kinds, by dipping the host in the chalice.

In the ecumenical community, the parish in 1973 contributed \$2000 towards the building of the interdenominational Church of the Resurrection at Rolleston. Also supporting this chapel were the Lincoln Anglican Church, the Lincoln Union Church, and the Hornby Methodist Church. The Lincoln parish sold a section in Rolleston to finance its contribution to the chapel, and regular Masses were held there until 1979. The parish was also represented on the Lincoln Interchurch Council. An interdenominational chapel at Templeton Hospital was opened at this time, and since then it has joined St Brendan's as the site of regular Templeton Masses.

Maurice Harnett, builder of St Patrick's, left New Zealand to return to Ireland in 1972, and a house Mass and social was held at Gerry and Leonie Meijer's home to farewell him. In the same year, the Christian Brothers left the Otahuna homestead and the parish held a function to farewell them. The new owners of Otahuna were a Christian community of several families, and they hosted a parish picnic on their grounds early in 1973.

That year, Fr O'Malley visited the mission station in Western Samoa which received support from the local Women's League, and he brought back information on their state and needs. The primary school had some 340 children enrolled in 1973, and their requirements ranged from cough mixture to a typewriter. Fr O'Malley suggested, too, that the parish support the Western Samoan parish of Safotulafai where the League's mission station was situated. Another missionary effort undertaken at this time was financial support for a Tongan seminarian, Tatua Siopé, studying at the Pacific Regional Seminary in Suva, Fiji. Support for these missionary works came from Mission Sunday collections, parish golf days and the like, the cake stalls and other projects which the Women's League had long held.

Fr Ron O'Gorman replaced Fr O'Malley as parish priest in 1975. He



was a man renowned for his international contacts, his association with the American Antarctic base, and, like the present pope, his love of skiing. Some in the parish also saw something of the good works and kindnesses he quietly undertook without regard to the denominations of those concerned.

Sadly, Fr O'Gorman became disabled while in the parish. Lighting the candles for Mass one morning, he tripped and suffered an injury which left him confined to a wheelchair and forced his retirement from parish life.

He was replaced in 1979 by Fr Tom Cahill, who came to the parish after years of work with Catholic Social Services in Christchurch. Among the innovations he has undertaken with the Parish Council have been the introduction of Saturday evening vigil Masses and the commissioning of lay ministers of the Eucharist. He has also seen renovations to St Brendan's in Templeton and, in 1981, the repainting and plastering of St Patrick's Church.

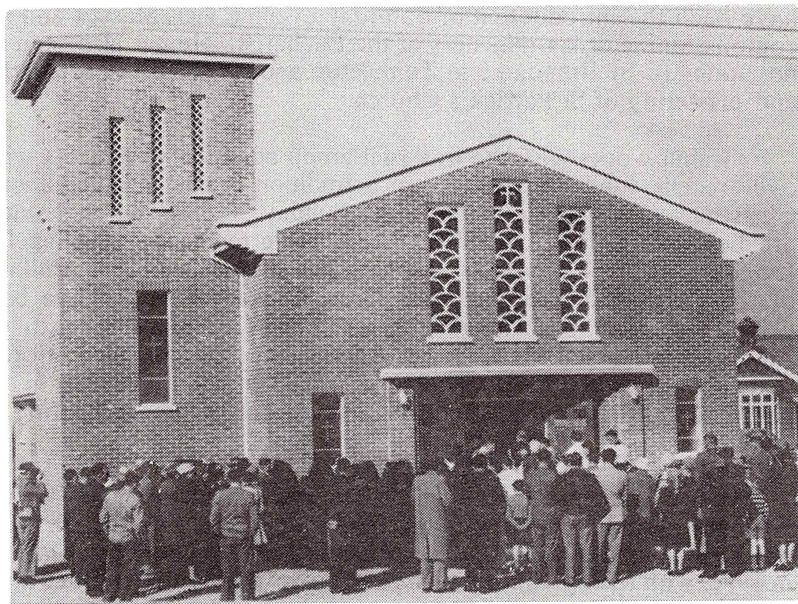
Fr Cahill works with the fraternal group of Lincoln ministers who, over recent years, have kept up a tradition of interdenominational Christmas carol services. Combined Sunday evening church services are held in the four Lincoln churches more regularly. A chapel in Lincoln College's Ivey Hall was dedicated in 1981, with Fr Cahill one of the clergy there for the occasion. Weekday Masses have been celebrated there occasionally as one means of ministering to the Catholic students at the College. Another recently instituted effort in that direction has been fortnightly breakfasts for students in the presbytery after early Mass at Lincoln, with parish families hosting the students.

The C.C.D. programme came to an end in Lincoln in 1981, after difficulties finding sufficient teachers and in meeting the changing needs of families. A family-centred education programme replaced it in 1982, with a programme which aimed to involve whole families in the Christian education of children, and to help parents in this task through regular meetings to share and learn.

Another innovation 1982 saw was the initial step towards the formation of a team of parish pastoral visitors convened by Mrs Gwen Jones. It is an attempt to assist with lay initiatives in encouraging the parish's sense of itself as a community.

These were some of the features of life in the parish as it approached the celebration of the 25th jubilee of the opening of St Patrick's in

August 1982 and the 80th anniversary of St Brendan's in October 1982. Celebrations were planned to mark these milestones, and they included a visit from Bishop Ashby to Lincoln to celebrate Mass, concelebrated with several past priests of the parish. A jubilee fund was mounted to finance a new electronic organ for St Patrick's, some redecorating for St Brendan's, and a contribution to the mission station in Western Samoa.



*Opening day at St Patrick's, August 18, 1957.*



## SOME LINCOLN PARISH RECORDS

### *Parish Priests and Administrators*

1871 - 1892	Fr J.C. Chervier S.M.	1945 - 1952	Fr J. Maguire
1892 - 1900	Fr J. Foley S.M.	(1946 - 1947	Fr H.J. Hayward)
1900 - 1908	Fr R. Richards	(1950	Fr A.P. Zaat M.S.H.)
1908 - 1909	Fr J. Lee M.S.H.	(1951	Fr J. Curnow)
1909 - 1911	Fr E. Drohan M.S.H.	1952 - 1954	Fr D.K. O'Sullivan
1912 - 1913	Fr J.B. Duall S.M.A.	1954 - 1956	Fr O. Gallagher
1913 - 1915	Cathedral clergy	1956 - 1963	Fr J. Leonard
1916 - 1923	Fr D. Leen	1963 - 1968	Fr L.P. Haughey
1923 - 1927	Fr A. O'Hare	1969 - 1971	Fr T. Cloher
1928 - 1933	Fr O. Gallagher	1971 - 1975	Fr M. O'Malley
1934 - 1936	Fr P. Madden	1975 - 1979	Fr R. O'Gorman
1936 - 1944	Fr F.B. Seward	1979 -	Fr T.J. Cahill
1944 - 1945	Fr Brown		

### *Catholic Women's League Presidents*

1967 - 1968	Mrs Joan Weston
1968 - 1970	Mrs Kath Ryan
1970 - 1973	Mrs Pat Ryan
1973 - 1976	Mrs Leonie Meijer
1976 - 1978	Mrs Pat Ryan
1978 - 1981	Mrs Joyce Bradley
1981 -	Mrs Ann Drozdowski

### *Parish Council Chairmen*

1970 - 1972	Mr F.P. Ryan
1972 - 1974	Mr V.M. Challies
1974 - 1976	Mr G. Meijer
1976 - 1980	Dr N.T. Moar
1980 - 1982	Mr B.J. Bradley

### *Hibernians*

The parish has no branch of the Hibernians now; several years ago the few remaining members joined with the Riccarton Hibernian Australasian Catholic Benefit Society, to use the full title. But the New Headford Mission had its own branch as early as 1889, and for many years the Hibernians attending Mass in their green and gold regalia were a regular scene in the parish. Among the long standing members were Mr Pat Ryan (snr), Bernard Moran, and James and John Doyle. Jack Marnell and Pat Ryan (jnr) were the last secretary and president respectively of the local branch.



# DRUID'S HALL LINCOLN.

## GRAND ENTERTAINMENT

IN AID OF  
CATHOLIC SCHOOL, NEW HEADFORD.

FRIDAY AUGUST 17, 1894.

### PART 1.

PIANOFORTE DUET.	"Kowalski March."	Miss Hegarty, & Master Henley.
SONG.	The Emigrant.	Mr Millen.
SONG.	(Selected.)	Miss O'Grady.
SONG. (Comic.)	The Doctors	Mr Price.
SONG.	Twickenham Ferry.	Miss Harrison.
SONG.	I'm selling up the 'appy 'appy 'ome.	Mr Blyth
RECITATION.	(Selected.)	Mr Potter
SONG.	A Young Lady's No.	Miss Hegarty.
SONG.	First in the Field.	Mr T. Holly.
SONG.	Ora pro nobis.	Miss Leatham.
SONG.	The Irish Dance.	Mr Peate.

INTERVAL 5 MINUTES.

### PART 2.

PIANOFORTE DUET.	"Qui Vive."	Miss & Master Henley.
SONG.	Never introduce your Donah to a pall.	Mr Worthy.
SONG.	(Selected.)	Miss McGuinness.
SONG.	Negro Song & Dance.	Mr Price.
SONG.	(Selected.)	Miss Henley.
CORNET SOLO.	Blue Bells of Scotland.	Mr Blyth.
SONG.	The Evicted.	Mr Millen.
SONG.	She wore a wreath of roses.	Miss Leatham.
SONG.	The wearing of the Green.	Mr F. Holly.
SONG.	Loch Lomond.	Miss Harrison.
SONG.	The Waiter.	Mr Price.

Accompanist

Mr Brockett.

PERFORMANCE TO COMMENCE AT 8 P. M.